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W. T. Purkiser (Editor)

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Herald of Holiness

CHURCH OF THE NAZARENE

JANUARY 6, 1971

A New Suit for Danny

(See page 5.)

WHERE DOES MY TIME GO?

(See page 7.)

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"... his compassions fail not. They are new every morning: great is thy faithfulness."

—Lamentations 3:22-23



General Superintendent Edward Lawlor

A PRAYER FOR '71

ON the threshold of this new year, our loving Heavenly Father, we lift our voices and our lives in praise and adoration to Thee. In holy stillness, we wait upon Thee. Speak, Lord, for we are ready and willing to find, in sacred communion, Thy direction and strength for each day of 1971.

We pause to remember with thankfulness how, during the past year, we have been encompassed by Thy continuing presence, by the fulfillment of Thy promise of steadfast guidance. Our hearts overflow with gratitude for Thy bounties, for the grace which Thou hast bestowed each step of the way. Without Thee, we are nothing.

Now, facing this new year, O Lord, with all the brightness of its promise—with all the foreboding shadows—we ask Thee to sustain us by Thy power. Free our minds from the weight of care; help us to cast it all on Thee. May our lives radiate Thy love, Thy compassion, and Thy peace to a needy world. Give us wisdom and perseverance to make each day of this year Thy day. Grant us to live in justice to our fellowman, in perfect love to Thee and to others.

Maintain us, O Lord, in truth and patience, so that we may be able to stand in this grave and evil day. Having done all, may we stand firm in Thy might when faced with modern-day frustrations, perplexities, and tensions that could wear us down. Guard us and sustain us every day with a growing awareness of Thy benevolent authority. Keep us, our Father, in truth and righteousness and holiness every day of this new year. We would be faithful, vigilant, loving, and loyal so that our work for Thee will be done in the true spirit of worship.

Bless our church—Thy church—during this new year. May she be united to stand as Thy watchman. Keep us, her members, loyal. Let her lamp burn on brightly, radiating Thy glory in the darkness of sin's night. May she spend, and be spent, in evangelizing this generation; ever seeking the lost, for whose redemption Thy Son hung on the Cross. Honor her worldwide fellowship, as she strives to share Thee with all mankind.

We earnestly ask Thy blessing upon our world. May the love of freedom, respect for truth and law become the watchword of every nation. Let goodwill among all people become a reality through Thy grace.

Now, above the noise of sin and strife, may we hear the voice of Thy Holy Spirit as we move into our tomorrows. This year we will face an endless cycle of crises and change, but we know, O Lord, that there is no place we will have to go where Thou hast not been before us. Grant to us the constant healing of Thy eternal Spirit.

Almighty God, Thou who art so high above us, and yet so deep within us, we commit our total beings to Thee. Use us for Thy glory in 1971.

We affirm our faith in all for which we have prayed . . . in the name of Jesus Christ, Thy Son and our Redeemer. Amen. □



Between the Hours of Golden Sky

■ By Milo L. Arnold

Colorado Springs

THEY were an old man and a small boy on a bench in the park. Life held much in common for them.

Both had much to think about and talk about and both had few listeners. The boy was too young to be included in adult conversation and the old man was too old to be included.

They lived at the extreme opposite tips of the years, yet they found life belonging to them both. Each was lonely, but they found the perimeters of their presences overlapping comfortably and they were wrapped and warmed by the in-common-ness of their hours in the sun.

The feebleness of the old man kept him seated while the eagerness of the child hurried him about, proving every spot. He was up and down, around and around, but he was always present. The old man had time to look at the bugs and blossoms, the worms and the wonders found by the child. The child in turn would sit in enraptured wonder, listening to the stories told by the aged man. Between their generations the adults had no time for either the old man's stories or the child's colored stones.

How congenial it was! The old man was not expected to discipline or care for the child, and the child was too young to take care of Grandpa. They

had but to give each other that gift of presence, that interest which was their true selves.

Each became a window on the other's world. The child's narrow world was given breadth by the tales of the man who had explored its wide horizons. The old man found the child's companionship opening his inner, secret diary and kindling again the wonders of his years.

To the child, life seemed simple because it was close but God was complicated because He could not be seen. To the old man, life was complicated because of its known contingencies but God was simple because of His warm awareness. Each gave the other a priceless gift.

One of them lived in life's morning and the other in its evening, but both saw the glory of the flaming sky. In between them swirled the restless, insatiable generation of adults who were badgered and buffeted by the days which had no time for listening and little time for loving. Because the old man could not talk their facts and figures, they failed to see the wisdom of his well-chosen priorities. Because the child could not comprehend their pressures, they took no time to cherish his eager affection.

Once the man, now old, had been a man of strength, of wisdom and prominence. People used to need him but now he was out of touch.

Once the child had been a baby born to be loved, but now Mother and Father both worked in order to give him the finest kind of house and the best of learning. He was left with the baby-sitter who was happier when he was outside with Grandpa. One was lonely with his memories and the other was lonely with his hopes, but their loneliness was alike deep within them.

The old man had walked the path of life long enough to know the things that really mattered. He knew the frustrations of the flesh, the bafflements of a world, and the prying invasion of pain. The child had not experienced any of them but he learned from the old man how these things come and go. He knew that the morning sky and the evening sky were both golden but he did not know that in between waited the good and the bad.

In the course of time, the lonely old man died—that is, all of him died but what returned to God and what lived on in the heart of the boy. The little boy became a man—that is, all became man but the memories of childhood and the loneliness which was pushed back only by the old man.

Folks noticed the park bench was empty but they did not know that their preoccupation with themselves had robbed them of the wisdom of an old man and the wonder of a child. Since they did not know their loss, they did not miss it and allowed themselves no regrets.

Only God can know how much fuller their lives might have been if they had crowded out a bit of care here and there and made room for the seasoned values of the man grown old and the eager loving of a radiant little boy.

If they had taken time to look and to enjoy, they might have seen the golden sky hours at both ends of the day and framed their living in something of the wonder of it.

They thought they were escaping the prattle of the immature and the meddling of the senile. They thought they were so busy in the noonday pressure and the afternoon heat that they had no time to enjoy the distinctive gifts of morning and evening.

So soon the aged die and the young are old and it is too late for the people who are too busy for loving and living ever to have a chance to experience the fulfillment which comes from allowing lonely people to fill their lives with them. □

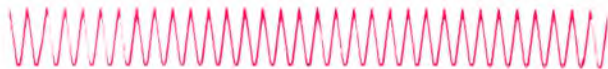


A BROKEN CUP

**I broke my favorite cup today,
And almost shed a tear,
Till I remembered, just in time,
Why, I'm not staying here!
I'm moving to a better place
(I do not know just when),
Where dearer things "I've loved and lost"
Will be restored again.**

**These transitory things of time
Will all dissolve someday,
But we'll not give one backward glance
Before the grand array
Of things He has prepared for us
At home—in heaven's sphere.
I broke my favorite cup today,
But did not—shed a tear!**

ALICE HANSCH MORTENSON
Racine, Wis.



We live in a chilling climate of cynicism which robs religion of its reality and breaks our hold on God. Books will not balance our doubts, because with most of us the trouble is not that we are intellectually impoverished but that we are spiritually starved. What we need is not academic argument but experience; genuine, firsthand, personal religious experience. The experience of one answered prayer might be enough to dispel all our doubts and turn our cynicism to praise.

—Leonard Griffith



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W. T. PURKISER, Editor in Chief
JACK M. SCHARN, Office Editor

SAMUEL YOUNG
V. H. LEWIS
GEORGE COULTER

Contributing Editors:
EDWARD LAWLOR
EUGENE L. STOWE
ORVILLE W. JENKINS

General Superintendents
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A NEW SUIT FOR DANNY

■ By Edna McConnell
Georgetown, Ill.

IT had become a sort of refrain running through the up-and-down notes of my days: "We must manage to get a new suit for Danny."

Between getting together the ingredients for a casserole and sorting clothes for a load of laundry, it came to mind again: Looking like the other boys is important to this lad and there must be some way to get a new suit for Danny.

A student in our Sunday school as a result of door-to-door calling by our teen-agers, Danny had become an honorary extension of our family and a weekend beneficiary of our undivided care and attention. In all of his six years there had been no relief in his story of deprivation and neglect until recently. Now we had resolved to give him whatever we could to improve his feeling of self-worth.

As chancellor of the exchequer (family euphemism for "dollar stretcher"), I knew that all our discretionary funds had already been depleted for shoes, jeans, shirts, and medical bills. However, I also knew the story of George Whitefield, a powerful man of God in eighteenth-century England. He had maintained an orphanage for 40 children on prayer and faith. His faith was big enough to obtain for the children, not just clothes, but, as he said, "good clothes and at least three changes for every child."

The oven door closed on the casserole simultaneously with the sparking to life of a tiny idea in my mind. I hurried to rustle through the contents of the piece box by the sewing machine. Yes, it was there—the length of green wool tucked away last year. With a thrill of certainty I knew that this was going to be Danny's suit.

I smoothed the material on the table and pinned on the tissue pattern. There wasn't enough material! I took out the pins and maneuvered the pattern pieces into a different formation. The material was still short by several inches. I tried again.

My daughter, a home economics teacher, sailed in on some errand and, taking note of my task, scanned the situation with a professional eye and shifted the pattern once again.

"O Mother," she sighed, "you just don't have enough material."

After a while she left and I thought again of George Whitefield and his orphans. Doesn't God care as much about children now as He did 200 years ago? I wondered. Abruptly I pushed the scissors and pins aside and bowed my head, for I had remembered Paul's admonition to the Philippians: "In every thing by prayer and supplication with thanksgiving *let your requests be made known unto God.*" This was the Reverend Mr. Whitefield's twin tool to faith—prayer.

Immediately an unwanted thought rushed headlong to mock me about my

impulse to prayer. Was I bereft of my senses, praying over a piece of material? Perhaps; but then, didn't Jesus pray over bread and fish?

The battle was short and the victory was easy. This time the pattern lay smoothly on the wool. Every piece had its place and not one was cut cross-grain.

Skeptics will announce that cloth can't multiply, and I argue not. All I know is that before there was not enough and after there was God's measure, heaped up, pressed down, and running over. ("Running over" means cuffs on the trousers and four pockets on the coat.)

So effective and easy had been the whole operation that I wasn't even surprised when the button box yielded three buttons in the exact size and color needed for the coat.

Never a happier boy appeared in class than the one who smiled his way into the room the next Sunday morning and confided in Mr. Kiger that he would like to lead the singing. And, although I can't sing, no voice was more sincere than mine when the congregation in morning worship soared through "Mine eyes have seen the glory of the coming of the Lord . . ."

Oh, I had seen the glory of the Lord before. Whenever I thought of blessings, the kaleidoscope of memory pictures always tumbled to a stop on Bible-land scenes which I had viewed a few months before. There I had been willing to build my tabernacle—in Capernaum, in Jerusalem, outside the city by an empty tomb. I had sailed across the Sea of Galilee, prayed by the Jordan, and put my hands on the rough paving stones in the excavation of the ancient city where Jesus had walked centuries ago.

That had indeed been a memorable experience, but it couldn't compare to the time that He put His hand down in the room where I worked, or to the glory of answered prayer in my sewing room the day that God and I made a new suit for Danny. □

Seek ye first the kingdom of God . . .

and all these things shall be added unto you.

(Matthew 6:33)

God first! A sermon in two words. It expresses a basic principle of discipleship. There's no place for divided loyalty or half-hearted commitment in God's plan. From Old Testament times until now, God's laws and demands have been and are absolute, irrevocable. Today, perhaps as never before, there is a deadly and pervasive climate of compromise, adaptation, and dilution in the realm of religion.

Before we can find forgiveness and a place in God's kingdom we must commit our all for all time. But our priorities must be reaffirmed daily as we face alternatives and make our choices in life. We must be able to say sincerely in the crisis hour of decision, "I have made my choice forever; I will walk with Christ, my Lord." But all resolve must be confirmed and renewed day by day.

God says, "I am Alpha and Omega, the first and the last." Man has no choice in his beginning and none at the end. But in between, how fraught with eternal destiny are his choices! D. T. Niles truthfully said, "Life is rooted in choices and is constantly carried forward by choices." How important to have the knowledge of God's approval when we look back on the course we have run! As the end draws near, the world's estimates will diminish and eternal values loom increasingly large.

The tragedy of the Church at large is that it has compartmentalized Christianity; closed areas from which Christ is excluded, where His lordship is denied. But if you want God, He must be first. If He comes in to abide, He insists on taking over every interest, affection, plan, ambition. Only then is it possible for you to "stand perfect and complete in all the will of God" (Colossians 4:12). He must have full control and your complete submission.

Give God first place in your personal experience. Take time (you don't always find it) for prayer, Bible reading, meditation, heart searching.

Give God first place in your church. If you can't sing in the choir, teach a Sunday school class, serve as an usher, or assume some other task. But whether you serve in official capacity or not, come to church in a spirit of worship, with a burden for souls, with a warm greeting for fellow members and visitors. With open mind and hungry heart, be ready to be instructed in the Word and alert to sense the presence of the Spirit of God in His sanctuary.

Give God first place in Sabbath observance. Honor the Lord's Day as such. All day—before, during, and after church services. Perhaps there is more carelessness at this point today than anywhere else in Christian living. God's day is sacred; set it apart for godly pursuits. Hallow it with holy habits. Spurn secular activities.

Give God first place in your home. There, shielded from public view, the real you comes through. This is where patience and understanding are most needed. Home is where resolutions are tested, sincerity is proved, and affection should be expressed.

Give God first place in your social life. Choose your intimate friends from among those who strengthen your desire for spiritual growth, who sharpen your appreciation of otherworld values. Such associations help you cope with "the overwhelming power of secularism."

So give to God first place in your heart, first place in your life, first place in your home. Give Him the first moments of every day, the first day of the week, the first dollar of every 10.



Where Does My Time Go?

THE Apostle Paul warned his friends to make good use of the time because the times were bad (Ephesians 5:16).

When he was nine years of age, John Quincy Adams wrote to his father, "... My thoughts are running after bird's eggs, play and trifles, till I get vexed with myself. Mamma has a troublesome task to keep me studying. I own I am ashamed of myself. I had but just entered the third volume of Rollin's History . . . I am determined this week to be more diligent. I have set myself a stint to read the third volume half out . . . I wish, sir, you would give me in writing some instructions with regard to the use of my time and advise me how to proportion my studies and play, and I will keep them by me, and endeavor to follow them."

Young Adams faced the problem that has faced countless millions before and after him. At an early age he was showing the traits of character that were later to lead to his election to the presidency of the United States. He had early grasped the truth that the difference between the successful and the unsuccessful man lies in a large measure in how well they make use of their time.

There is a vast difference between a busy day and a productive day. Parkinson's "law" says that "work expands so as to fill the time available

for its completion." This, of course, can refer to spiritual tasks as well as the secular.

Did you ever stop to see just how much time you have in your schedule for the work of the Lord? Out of the 24 hours in each workday, your minimum time commitments will be somewhat as follows: sleep—about eight hours; dressing and personal hygiene, morning and night—about one hour; eating—two to three hours; work hours—about eight hours; and going to and from work—about one or two hours.

This adds up to 20 to 22 hours each weekday. This leaves us two to four hours. It's not really very much time. So far as our weekday activities are concerned we must control our time carefully or we will find those few hours preempted by things that are trivial.

St. Augustine wrote: "What is time? Who is able easily and briefly to explain it? Who is able so much as in thought to comprehend it so as to express himself concerning it? and yet what in our usual discourse do we more familiarly and knowingly make more mention of than time? And surely we understand it well enough when we speak of it; we understand it also when in speaking with another we hear it named. What then is time? If nobody asks me I know; but if I

were desirous to explain it to someone that should ask me, plainly I know not."

Time can be a tyrant that controls our existence or it can be a servant for whose control we must look inward at our own value judgments that will give guidance to this valuable servant.

When Senator Charles H. Percy was the chairman of the board of the Bell and Howell Company, he kept a sign over his desk which read, "My job is to build our company's future." Although this sign spoke only of the secular use of time, it has spiritual connotations.

First of all, it stresses the importance of the future. As we know, our streams of life are running toward the boundless ocean of eternity and always we must be aware of this fact as we live out our days.

Then the concern for our fellowmen is seen in the use of the pronoun "our." The use of our time cannot be for one's own self only. No man is an island separated from his fellow beings. My service to God also consists of service to our fellowman.

The use of the personal pronoun "my" in reference to the job shows us our individual responsibility. Where my time goes is where I, as a being of choice, direct that it goes. May I make wise choices always! □



Photo by A. Devaney, Inc.

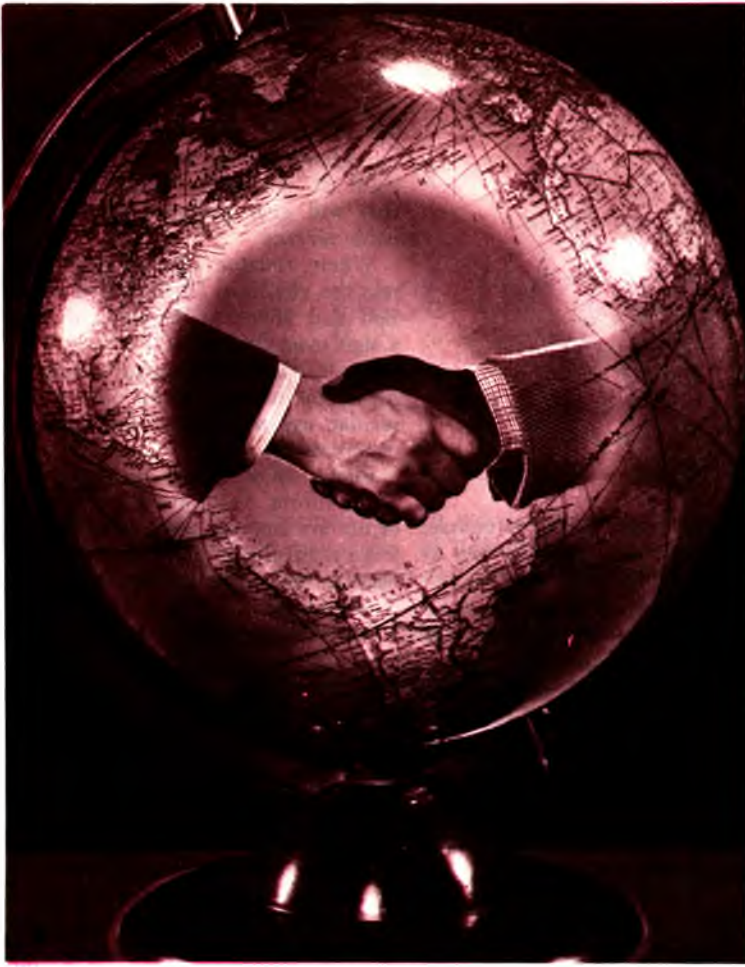


Photo by Harold M. Lambert

THE WAY OF LOVE

ST. PAUL, as well as St. John, was an apostle of love. The greatest essay on love in any language was penned by him, and its excellence is enhanced by its location in the Scriptures.

Paul placed it at the decisive point of a letter written to a New Testament church which was demonstrating almost every human characteristic except love—the church at Corinth. It was a very young church and a miracle of the grace of God, because it was established in one of the most wicked and profligate cities of the first century. Its membership represented a varied section of the city's population, especially the poorer classes of tradesmen and laborers.

The apostle had founded this church and Apollos, an eloquent preacher, had much to do with its development. Because of poor instruction and the work of "false prophets" it had become divided over secondary issues which spawned all kinds of trouble.

Paul condemned these unnamed teachers for building out of destruc-

tible materials which God would ultimately reject and destroy as useless. By analogy, the church was being built of wood, hay, and stubble rather than of gold, silver, and precious stones.

In his love essay—I Corinthians 13—St. Paul recapitulates this contrast between the temporary and the permanent.

Eloquent preaching will pass away; knowledge will one day come to an end—all such gifts of the Spirit are limited in their usefulness and duration. And the men who major on these things will themselves eventually vacate the scene.

Only three elements of the Christian faith, or in the whole range of moral values, will withstand both the wastage of time and the judgment of God. They are faith, hope, and love.

And love ranks above the other two in importance to the Christian life.

These are the gold, silver, and precious stones of God's true temple, His Church.

This is a brief survey of Paul's theology of love. The next step is to look for an occasion when he made some practical application of it. We find this in his letter to Philemon, a Christian owner of slaves. Onesimus had deserted his master, met Paul in Rome, experienced conversion to the Christian faith, and was persuaded that he should return to Philemon and face the consequences of his desertion.

The apostle faced the problem of telling a brother Christian how to deal with his unfaithful slave who was now a Christian.

Onesimus, according to law, had no rights beyond those of any piece of property. There was no practice to which Paul could refer, no Christian teaching on the subject, and he seems to have faced the problem for the first time. It may not have helped to remember that he had used the concept of slavery as an illustration of one's relationship to Christ.

Helps
to
Holy
Living

What an opportunity to write a tract on "The Christain Attitude Toward Slavery!" What a power it could be in the hands of pastors with rich slaveholders in their congregations! What an instrument with which to proclaim the equality of all men before God! How different might have been the attitude of those churches during the Civil War which failed to take the side of human rights against slavery and oppression! And how much easier it might be today to solve the race problem if we had in the New Testament some such set of guidelines!

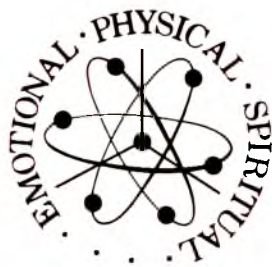
Or would such a treatise have been an asset? By the time it could have been ratified by the churches and accepted by the people, it would have been too late to solve the problem of Onesimus. And the law of the land would still have been unchanged. Church councils and theologians would have debated its validity, and in our day it would be challenged as having no more than traditional authority.

Paul saw beyond all this. His genius as a Christian statesman rose to its noblest and clearest. He went to the heart of the matter and did a very simple thing—he invoked the principle of Christian love. Receive back your slave in love as you would any Christian brother, he wrote Philemon, for Onesimus is now a "brother beloved" because he is now a Christian and because he is also a man, not just a commodity. He can never be your slave again, because he is your brother in Christ.

Would it not be interesting to know what happened at the next worship service in Philemon's home, with Onesimus sitting in the congregation, taking part, singing and testifying, with Philemon addressing him as "brother!"? This church was being built with gold, silver, and precious stones, because perfect love was supreme.

Herein lies the solution of our human-relation problems. The gates of hell cannot stand against such a kinship and it will endure the severest judgment which "will try every man's work of what sort it is." □

There is a difference between God's will and God's order. Take the case of two boys born in the slums, one determines to get out of it, and carves out for himself an honorable career, he gets at God's order in the middle of His permissive will. The other sinks down in despair and remains where he is. God's order is—no sin, no sickness, no devil, no war: His permissive will is things as they are. —Oswald Chambers.



DIMENSION

Adventures in Self-Discovery

BY DARRELL E. LUTHER

Lansing, Mich.

The Kingdom Within

Has the world ever seemed out of step with you? At times, each of us goes through bleak periods of inner unrest. Sometimes sudden problems shake our convictions—an old emotional scar erupts—we become victims of a forgotten childhood experience . . . we just don't belong.

Whatever the cause for our frustrations, the effect is always the same: we are out of harmony with ourselves, with those around us, and with God.

We are not helpless. We can be helped. There is the adventurous road of self-discovery. This road goes through the soul—the kingdom within. This road will lead to happiness and a sense of worth. Others have already taken it.

It will be our privilege during 1971 to show how the grace of God can heal wrong attitudes, restore vitality, retrieve joy, and give a sense of belonging. The emphasis will be on the kingdom within us—our inner spirits.

During the year our journey will take us to some of the dark, hidden corners of our personalities and into the radiant light of God's healing. If you come along with me, we will have a look at:

THE ARTIFICIAL PERSON . . . BASIC EMOTIONAL NEEDS . . . FEAR . . . GUILT . . . INFERIORITY FEELINGS . . . LOVE . . . WORRY . . . ANXIETY . . . DEPRESSION . . . GRIEF AND SORROW . . . RESENTMENT . . . CENSORIOUSNESS . . . SELF-PITY . . . BEING "HARD OF LISTENING" . . . THE ART OF LIVING TOGETHER . . . CHOOSING ONE'S OWN EMOTION . . . MOTIVATION . . . TENSION BREAKERS . . . THE ABC'S OF GUIDING THE CHILD . . . BRIDGING THE GENERATION GAP . . . IT'S TIME FOR RETIREMENT . . . HABIT OF HAPPINESS . . . HEALING THROUGH FORGIVENESS . . . THE OUTPOST OF SERENITY.

Daily, people seek for help. I know why. Problems! It's almost as if God felt that problems were essential to personality development.

I am also convinced that the Creator planted in each person the capacity to deal with those problems. What prevents so many troubled individuals from reaching their own solutions? Usually it is not lack of intelligence or education. Frequently, it is a lack of spiritual desire. My experience has led me to conclude it's because they have certain deep-seated emotional roadblocks in their minds, psychic obstacles that limit their God-given, problem-solving abilities.

Emerson once said, "Life consists in what a man is thinking of all day." If you think of God's miracles, you create a climate in which miracles for your life are probable. If you think failure and despair, you set the stage for it.

One positive approach for this new year could be the question, What is God trying to say to me through this difficult situation? Let's practice seeing everything as developing rather than deteriorating.

Like the *Herald* itself, this series is directed to those who seek self-help and to those who seek to help others. We pray that it will be effective.

Dimension: Adventures in self-discovery. Join me.



Editorially Speaking

By W. T. PURKISER

1971—"Be It What May"

The name of Deitrich Bonhoeffer has come to mean different things to different people. To some, he was the apostle of a "secular theology"—an ironical twist given to some of Bonhoeffer's musings in a Nazi prison.

To others, Bonhoeffer was a gifted, highly sensitive, and very courageous German pastor who refused to stay in the safety of the democratic world but went back to be with his people during the grim, dark days of Nazi tyranny against the church—a refusal that cost him his life even before he had reached his prime.

At the beginning of 1945, the very year in which he was executed by the vindictive order of Adolph Hitler himself, Bonhoeffer wrote a poem about the new year. The last stanza reads:

*While all the powers of good aid and attend us,
Boldly we'll face the future, be it what may.
At even, and at morn, God will befriend us,
And, oh, most surely on each New Year's Day.*

"Be it what may" aptly describes our limited human knowledge of the future. "Fortune-tellers" make their own fortunes playing to man's insatiable curiosity about the shape of things to come.

Yet it is the mercy of God that has drawn a veil across the future—at least in those details that affect our individual lives.

This is an important part of the truth in our Lord's great command and promise in Matthew 6:33-34, the first part of which we quote much more frequently than the last: "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof."

The last words of the passage come to new life when we read them in a contemporary translation: "Don't worry at all then about tomorrow. Tomorrow can take care of itself! One day's trouble is enough for one day" (Phillips). Or, "Take the trouble of the day as it comes" (*The New Testament in Basic English*).

THIS MEANS TWO THINGS. We must live each day as it comes, and cannot carry tomorrow's trouble on top of today's.

Worry does strange things to us. It "waters our woes and chops down our blessings." It compels us to carry tomorrow's load without tomorrow's strength. For God's word is, "As thy days, so shall

thy strength be." The strength comes only with the day itself.

Fretful concern about the future destroys faith and hope—our greatest assets on the journey of life.

Evidence has but recently come to light that hope is necessary even for the physical life itself. The experiences of 31,000 prisoners of war were studied in the late forties and early fifties. Of this number, 8,000 died in prisoner-of-war camps even when there was sufficient food and the conditions for physical survival were adequate. They were men who gave up hope, became apathetic, listless, neither ate nor drank, helped themselves in no way, stared into space, and finally died.

Dr. Harold Wolff, who reported the study, wrote: "Hope, like faith and a purpose in life, is medicinal. This is not merely a statement of belief, but a conclusion proved by meticulously controlled scientific experiment."

But a second truth must be seen. If hope is to banish worry, hope itself must have a basis. No rosy Pollyana optimism can long survive in the world of 1971. Faith in the future must have a foundation.

Jesus gives us this foundation in the assurance that if we seek first the kingdom of God, and His righteousness, all needful things will be added unto us.

The fact is, if we seek first the things the heathen seek, we shall not only lose the kingdom of God and His righteousness, but run a real risk of losing the very goods we seek. But if we seek first the kingdom of God and His righteousness, we have the promise of both the spiritual and the material.

This is no promise of unflinching prosperity in return for a superficial nod in the direction of the Divine Being. This is the assurance that when our priorities are right God pledges His honor to see that everything else comes out all right—at least in the long run.

It was exactly this truth that the Apostle Paul was later to write: "We know that in everything God works for good with those who love him, who are called according to his purpose" (Romans 8:28, RSV).

WITH SUCH A FAITH AS THIS, we can face 1971 with assurance. "Boldly we'll face the future, be it what may."

The details of that future we cannot discern. Its broad outlines we can dimly see. Its final outcome is in no doubt at all.

While some hold other theories of prophecy, for most of us 1971 could be the year of our Lord's re-

turn. We have learned to plan as if Christ would not come until beyond the normal span of life for us, and to live as if He might come at the midnight hour tonight.

It should be our prayer that 1971 may be a year of genuine revival throughout Christendom. There is every reason to believe that the college revivals of last spring were not the end but the beginning of a fresh movement of the Spirit in the world.

The year ahead must be a year of "IMPACT" for us all—Immediate Personal Action for Christ—if we are to be what God would have us be. The "ministry of the laity" must become more than a slogan. It must become a way of life.

In our personal affairs, we must live in the confidence that the future is in good hands and strong.

In the thirty-first psalm, David describes the peril of the day through which he lived. "I am in trouble," he said (verse 9). "I am like a broken vessel" (verse 12). "Fear was on every side" (verse 13).

Then he adds, "But I trusted in thee, O Lord: I said, Thou art my God. My times are in thy hand" (verses 14-15).

The thought breaks into song: "Oh how great is thy goodness, which thou has laid up for them that fear thee: which thou hast wrought for them that trust in thee before the sons of men! Thou shalt hide them in the secret of thy presence from the pride of man: thou shalt keep them secretly in a pavilion from the strife of tongues" (verses 19-20).

This is it. "My times are in thy hand"—A.D. 1971 as well as 1000 B.C. With American Quaker poet John Greenleaf Whittier we may say:

*I know not what the future hath
Of marvel and surprise,
Assured alone that life and death,
His mercy underlies.*

*But if my heart and flesh are weak,
To bear an untried pain,
The bruised reed He will not break,
But strengthen and sustain.*

□

The Parable of the Porcupines

Years ago in another setting, Arthur Schopenhauer recalled what he titled the "parable of the porcupines." It seems that one cold wintry night, the porcupines were confronted with the problem of how to stay far enough apart to keep from sticking each other, and close enough together to keep from freezing to death.

The "parable" suggests a number of applications. Not the least of them is the Christian's need to follow the difficult example of the One who was "holy, harmless, undefiled, separate from sinners" (Hebrews 7:26) and at the same time "a friend of publicans and sinners" (Matthew 11:19).

There have been many ways of saying this. How can one be separated from the world without being

isolated from it? How can we cultivate the "fellowship of the saints" without losing contact with those who need to be brought into fellowship? How can the Church "save" the world without losing itself?

What the porcupines did about their problem we are never told. That we must come to grips with ours becomes more and more clear.

Leighton Ford spells out the need when he speaks of the "closed corporation mentality," the kind of "Christian isolationism" that has been a constant barrier to evangelism.

"Many Christians," Dr. Ford says, "have been so afraid of being contaminated by worldliness that they have avoided any social contacts with unconverted persons. As a result, they have no natural bridges for evangelism; what witnessing they do is usually artificial and forced rather than the spontaneous outgrowth of genuine friendship."

To follow the comparison a bit farther, there are two obvious forms of futility. One is to have bridges and never cross them. The other is to attempt to cross without bridges.

NO DOUBT WE NEED to do some hard thinking and serious praying about what it means to be "the salt of the earth" and "the light of the world." Salt in a barrel neither flavors nor preserves. Light under a bushel basket helps no one while it shines, and itself soon goes out.

In a hard-hitting volume entitled *The Social Conscience of the Evangelical*, Sherwood Wirt says, "The purpose of separation is not to make the believer into an ascetic superman or some kind of solo spook. Separation equips the Christian with the weapons of his warfare. It gives him the armor and the materiel to wage his campaign against evil. Instead of getting him out of the world, it gets him into the world more effectively and keeps him from being sidetracked. The sharper the separation, the more impenetrable the armor, the greater the dependence upon Christ and the more fruitful the involvement."

This is another way of saying that the answer is not isolation but insulation. It is not in being out of contact, but protected from contamination by inner constraints and restraints.

It is all summed up in Christ's great prayer in John 17 that His disciples be sanctified through the truth. While they were not of the world, they were to be left in the world and kept from evil. While they were to be one among themselves, their oneness was for the purpose that "the world might believe."

The one who says all this is easy is the one who has simply never tried. But easy or difficult, it must be done.

The issue is not our comfort on a cold wintry night. The issue is obedience to the command of Christ to "go . . . into all the world," and our following Him who is both our Example and our Lord.

□

THE CHURCH AT WORK

General Statistics for 1970

Church of the Nazarene

CHURCHES

United States	4,636	
British Commonwealth	263	
Overseas Home Mission*	40	
Total		4,939
Net Loss	-30	
Churches on World Mission Fields ..		1,348
Main Stations and Outstations on World Mission Fields		1,389

CHURCH MEMBERS

United States	383,284	
British Commonwealth	11,509	
Overseas Home Mission*	1,590	
Total		396,383
Net Gain (2.70 Percent)	10,416	
World Mission Fields (Full and Probationary)		94,190

MINISTERS

Ordained Ministers	6,931	
Licensed Ministers	2,237	
Missionaries (Under Department of World Missions)	559	
National Workers on World Mission Fields	2,613	

CHURCH PROPERTY

Value of Church Property (Local) ..	\$352,355,046	
Value of Parsonages (Local)	65,997,625	
Total (Local)	418,352,671	
Value of Parsonages (District)	2,947,620	
Value of District Centers	10,824,848	
Value of Other District Property	4,637,180	
Total (District)	18,409,648	
Value of Headquarters Property	2,530,909	
Value of Nazarene Publishing House	2,221,350	
Total (General)	4,752,259	
Value of Educational Institutions ..	49,389,434	
Value of Property on World Mission Fields	19,516,436	
Grand Total (All Property)	510,420,448	
Indebtedness on Church and Parsonage Property (Local)	111,637,746	
Indebtedness on All Property (District)	5,094,450	
Indebtedness on Educational Institutions	27,268,556	
Total Indebtedness on All Property	144,000,752	

CHURCH FINANCES

Paid Local Interests	70,778,396	
Increase	\$4,555,912	
Paid District Interests	7,234,607	
Increase	439,747	
Paid General Interests	9,724,623	
Increase	638,321	
Total Paid All Purposes	87,737,626	
Increase	5,633,980	

ANALYSIS OF GRAND TOTAL

Paid by the Church	75,178,375	
Paid by the Church School	4,583,555	
Paid by the NYPS	719,054	
Paid by the NWMS	6,557,752	
Paid by Supplemental	698,890	

PER CAPITA GIVING

Local Interests	178.56
District Interests	18.25
General Interests	24.54

All Purposes	221.35
Net Gain	8.09

SUNDAY SCHOOL

Number of Sunday Schools	4,847
Decrease	-4
Number of Branch Sunday Schools	168
Increase	58

Enrollment:

Active Members	743,162
Officers and Teachers	68,787
Cradle Roll Members	31,426
Home Department Members	22,619
Branch Schools	5,788
Total	871,782
Increase	7,058

Average Weekly Attendance (Including Branch)

Increase	706
Number on World Mission Fields ...	2,344
Enrollment on World Mission Fields	174,367

Attendance on World Mission

Fields	113,797
--------------	---------

VACATION BIBLE SCHOOL

Number of VBS's	3,012
Increase	59
Membership (Inc. Off. & Teach.) ...	315,334
Increase	6,784
Number on World Mission Fields ...	891
Membership on World Mission Fields	80,042

CHRISTIAN SERVICE TRAINING

Number of Churches	2,604
Increase	5
Number of Credits Awarded	81,135
Decrease	-11,276

NAZARENE YOUNG PEOPLE'S SOCIETY

Number of Societies	4,056
Decrease	-62

Membership:

Junior Fellowship	54,391
Teen Fellowship	58,019
Young Adult Fellowship	53,534
Total	165,944
Decrease	-1,754
Number on World Mission Fields ...	894
Membership on World Mission Fields	36,535

NAZARENE WORLD MISSIONARY SOCIETY

Number of Societies	4,641
Increase	22

Membership:

Junior Members	58,374
Active Members	203,910
Associate Members	26,318
Total	288,602
Increase	6,159
Number on World Mission Fields ...	1,266
Members on World Mission Fields	48,305
Members Prayer and Fasting League (Domestic)	214,397
(World Mission Fields)	24,669

*Middle European, Northwest European, Samoa, and South African.

B. EDGAR JOHNSON
General Secretary



District Superintendent M. L. Mann, Arizona District, is pictured forefront with Pastor Charles E. Bullock during the ground-breaking service for the Payson, Ariz., church. The church was organized in May, 1969, with 15 members. It has grown to a membership of 26. The congregation raised \$6,000 in less than two months toward the building.



Pro: Voluntary School Prayers

I wrote our congressman concerning having voluntary prayer in our schools again. He gave me the following information. Would you please print it in the *Herald of Holiness*?

Two constitutional amendments allowing voluntary prayer in public places are now pending in the House

Judiciary Committee. They are: H. J. Res. 287 and H. J. Res. 4.

Urge people to write their congressmen.

MRS. DORANCE BLOW
New York

Con: "Grandioso Style"

In the letter to the editor "Con: New Bible Translations" (December 2), the correspondent, Mr. Weatherford, gave me the impression that the King James Version of the Bible was better than the more contemporary translations, for the reason that the

language used in the King James Version is more eloquent. I believe that people who see it this way are failing to know the proper priority of the Bible, any version.

God inspired the Bible to be used as an instrument to show a fallen race the Savior. It was not written in any language to be admired for its eloquent language. It therefore must be used mainly as in soul winning. As "soul winners" perhaps the contemporary translations are as effective as the Authorized Version. . . .

I was a junior counsellor at a YFC Lifeline Camp a year ago this past summer. The kids at this camp were from many kinds of situations: broken homes, alcoholic parents, homes for boys. Some had had spats with the law and some of these were from or had been at the local correction institute.

Each night our senior counsellor read from *Tune In*, Ken Taylor's paraphrased version of John's Gospel. I was amazed at the boys' reaction. It was the first time it seemed to mean anything to them, the first time they were able to understand the story of Christ, and they wanted more. "Can't you read the next chapter tonight?" they would ask the counsellor. It was beautiful.

Yes, the King James Version may be "grandioso," but when soul winning has the priority, any translation of God's Word is just as good as any other.

LYNN STRAITON
Alberta, Canada

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CARAVAN UNIFORM REVISION COMPLETED

The Caravan uniform revision has been completed. Changes include jumpers for the girls, sashes for everyone, and Swiss-embroidered emblems.

All registered Caravans have received the information, including diagrams for locations of the emblems.

If your church did not receive this information, write the Caravan Office today: Att.: Bill Young, general director, 6401 The Paseo, Kansas City, Mo. 64131. □

PUSH IN WORLD EVANGELISM

The Church of the Nazarene plans to expand its world missions program into Indonesia, Ecuador, and the Bahama Islands in 1971.

The Department of World Missions, in making this announcement in Kansas City, said the expansion will make a total of 53 nations or world

areas in which the denomination has gospel work.

The church opened work in Honduras during 1970—its fiftieth field. The denomination maintains over 600 missionaries, teachers, doctors, nurses, and builders abroad.

Dr. E. S. Phillips, executive secretary of world missions, in November dedicated a \$25,000 chapel at the Nazarene Central American Bible College opened in March, 1970, at San Jose, Costa Rica. The chapel was a gift from the Russell Price family in Long Beach, Calif.

Among other highlights of the year in Nazarene world evangelism, 50 college youths donated summer vacations to work at church mission stations in 14 countries in South and Central America.

Dr. Phillips and staff in 1970 held 26 "Youth and Missions" conferences

in the United States, attended by over 26,000 persons. At these more than 300 persons applied for information relating to service abroad.

Also during 1970, members of the denomination gave \$7 million in tithes and offerings to support world missions. This was an increase of 7.5 percent over the \$6,463,000 given during 1969, according to Dr. Norman Miller, general treasurer.

Plans are being completed for the first Nazarene South American preachers' conference at Cordova, Argentina, November 22-26, 1971. More than 150 pastors are expected to attend.—N.I.S. □

ANOTHER MIRACLE CHURCH

It was a perfect setting for a miracle. For Nazarenes, at least.

It was 1968, midsummer, in Har-

risonville, Mo. The citizens of this Cass County seat knew about the county fair, taxes, and the swimming pool. But they didn't know about the Nazarenes; there was not one—not one—Nazarene family in town.

Not a likely place to start a Nazarene church. But a perfect setting for a miracle.

No one saw District Superintendent Wilson R. Lanpher and Pastor Al Sprunger slip into town to stake out a claim for God. They were soon to become aware as they watched a miracle unfold.

Within six months a parsonage-chapel pushed its way up through the stubborn sod. A supernatural vision on the part of a pastor and a few captivated people that was translated into donated labor, long hours of sacrificial work, proved to be the stuff that invokes God's highest for man's utmost.

A beautiful two-level structure was designed for both worship and dwelling. Eventually it would be known as the parsonage for the new Harrisonville Church of the Nazarene.

A lower-level chapel was built to seat about 90. There were also two classrooms and the pastor's study. Two upstairs bedrooms were used for the nursery. Each Sunday morning classes met in the kitchen and dining room.

On February 9, 1969, the district superintendent organized the church with 16 charter members. Within a year its attendance in both Sunday school and morning worship reached about 60.

A pioneer vacation Bible school corralled 57. This Cass County seat was hearing about the Nazarenes!

The church became a winner of the district's outstanding small church award and the Evangelistic Honor Roll certificate in its first full year of operation.

Leadership has shifted. Rev. LeRoy Tipton has now assumed the pastorate. Another home mission church stands as a witness that miracles still happen.

—GEORGE L. SMITH. □

Miracle number one: the parsonage-chapel of the Harrisonville, Mo., church. Miracle number two, of course, will be a new sanctuary.

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Canada Central	Northern California
Canada West	Northwest Indiana
Central Ohio	Northwestern Illinois
Dallas	Northwestern Ohio
Florida	Rocky Mountain
Houston	Sacramento
Indianapolis	San Antonio
Kansas	Southeast Oklahoma
Kansas City	Southwest Oklahoma
Louisiana	Southwestern Ohio
Minnesota	Upstate New York
Mississippi	Washington Pacific
Northeast Oklahoma	West Texas
	West Virginia

MARCH

Alabama	New York
Central California	North Carolina
Chicago Central	South Carolina
Colorado	Southwest Indiana
Dakota	Tennessee
East Tennessee	Virginia
Eastern Kentucky	Wisconsin
Kentucky	

April

Eastern Michigan	New Mexico
Iowa	North Arkansas
Missouri	Northwest Oklahoma
Nevada-Utah	South Arkansas

MAY

Southern California

SEPTEMBER

Nebraska	New England
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OCTOBER

Akron	Maine
Arizona	Michigan
Canada Atlantic	Northwest
Idaho-Oregon	Oregon Pacific
Illinois	Philadelphia
Joplin	Washington

NOVEMBER

Canada Pacific	Los Angeles
Georgia	Pittsburgh
Hawaii	

FLORIDA, Seminole (Fla.) Lake Seminole. Vola L. Vaughn, pastor. A. Milton Smith, district superintendent.

KANSAS CITY, Blue Springs, Mo. Paul Slater, pastor. Wilson R. Lanpher, district superintendent.

NORTHWESTERN OHIO, Criddersville, Ohio. Vernon Hurles, pastor. C. E. Shumake, district superintendent.



Showers of Blessing Program Schedule

Dr. William Fisher

January 10—"The Amazing Success of Failure"
January 17—"God Isn't Dead—He's Just Missing"

ADDITIONAL "SHOWERS OF BLESSING" STATIONS

KELD	El Dorado, Ark.	1400 kc.	7:45 a.m. Sunday
KELD-FM	El Dorado, Ark.	103.1 meg.	7:45 a.m. Sunday
WIOI	Portsmouth, Ohio	1010 kc.	11:45 a.m. Sunday
WEKT-FM	Hammondsport, N.Y.	98.3 meg.	7:30 a.m. Sunday
KTWO	Casper, Wyo.	1030 kc.	9:15 a.m. Sunday
WMTE	Manistee, Mich.	1340 kc.	8:00 a.m. Sunday
CKCW	Moncton, N.B., Canada	1220 kc.	10:00 a.m. Sunday
KSMK	Kennewick, Wash.	1340 kc.	7:45 a.m. Sunday
WEAG	Alcoa, Tenn.	1470 kc.	10:10 a.m. Sunday
KIHR	Hood River, Ore.	1340 kc.	8:00 a.m. Sunday

VITAL STATISTICS

DEATHS

REV. S. MOODY CAMPBELL, 73, died Oct. 4 in Bethany, Okla. Funeral services were conducted by Revs. E. H. Sanders, Frank McConnell, and A. S. London. He is survived by his wife, Madie; two daughters, Mrs. Ernestine Cotton and Mrs. Virginia Edwards; one son, Richard; five grandchildren and two great-grandchildren; two sisters and four brothers.

MRS. MARY ANN LEVERETT, 91, died Nov. 25 in Lamar, Mo. Funeral services were conducted by Rev. Robert A. Martindale. She is survived by three sons, Homer, Wilbur, and Melvin; one grandson; and one great-granddaughter.

REV. CHARLES M. WHITLEY, 75, died Nov. 16 in Bethany, Okla. Funeral services were conducted by Revs. W. W. Cummins, Frank McConnell, and Fred Floyd. He is survived by his wife, Geneva; and two sisters. He was ordained in 1930 and served as evangelist for many years.

MRS. WILLIAM (MYRTLE) UPDIKE, 91, died Nov. 18 in Kankakee, Ill. Funeral services were conducted in Huntington, Ind., by Rev. Harold W. Reed and Rev. Herbert Merritt. Surviving is one son, Paul; two grandchildren; five great-grandchildren; and five great-great-grandchildren.

HARVEY W. HESS, 71, died Nov. 24 in Broken Arrow, Okla. Funeral services were conducted by Rev. E. H. Sanders and Rev. Harold Lawrence. He is survived by his wife, Laura; five sons, Robert, Dick, Rev. Dean, Rev. Bill, and Harvey; five daughters, Mrs. Verda Mallory, Mrs. Velma Shelton, Mrs.

REPORT FROM GUATEMALA-HONDURAS DISTRICT

The 1970 Guatemala-Honduras District Assembly was a time of spiritual blessing. Guest speaker for the assembly was Rev. Bruce T. Taylor, district superintendent of the Canada Central District. He spoke on "The Holy Spirit's Work in the Individual and the Church."

Churchmen expressed their desire for uniting and progressing in the strong reelection of their national district superintendent, Rev. Alfonso Barrientos. He was elected for a two-year term.

With an enthusiastic missionary spirit, the district presented a sizable farewell offering to Danilo and Teresa Solis, its first missionaries in Honduras.

In spite of the separation from Guatemala of the new Salvador District, the reports showed a substantial increase in churches, members, and offerings. Several zone camps had to be divided due to the previous attendance by capacity crowds.

The district is evidencing God's help and direction. The message of the church is proving effective in these days.—EVELYN VERHOEK, reporter. □

There are only two things that bring people into community: a common danger and a common purpose. A common danger drives people together, but a common purpose draws people together.—Harold W. Kaser.

MOVING MINISTERS

Wayne H. Acton from Bradford, Pa., to Homer City, Pa.

Clayton E. Allen from Belvidere, Ill., to Chesaning, Mich.

Eddie and Ann Burnem from field of evangelism to Maysville, Ky.

H. A. and Helen Casey from field of evangelism to Kampsville (Ill.) Summit Grove.

William Dodd from Miami (Fla.) North Miami Beach to Orlando (Fla.) Colonial.

Bobby B. Ferguson from Conroe, Tex., to Vidor, Tex.

Dale Hatfield from Owensboro (Ky.) Second Street to Rock Hill (S.C.) First.

Leighton Holden from Los Banos, Calif., to Ceres, Calif.

John Howald, Jr., from Charleston (W. Va.) Davis Creek to Canton (Ohio) First.

Vernon Hurles from Defiance, Ohio, to Criddersville, Ohio.

Charles E. Johnson from Ceres, Calif., to Covina.

Ben Ketterling from Oaks, N.D., to Willmar, Minn.

E. Dale McClaflin from Albuquerque (N.M.) Sandia to Lincoln (Neb.) First.

William S. Mercer from Waurika, Okla., to Antlers, Okla.

Austin Moore from Hot Springs (Ark.) First to Fort Worth Westridge.

David W. Moore from Greenwood, Ind., to Saginaw (Mich.) Sheridan Avenue.

Robert B. Porter, Jr., from Monteagle (Tenn.) Chapman's Chapel to Fulton, Ky.

Charles R. Seal has not moved from Grand Junction, Colo.

Robert W. Sheppard from Camas, Wash., to Longview, Wash.

Fred Wenger from Harrisonburg (Pa.) First to Royalton (Ohio) Cleveland Calvary.

Dale B. Worcester from Paris (Ill.) First to Danville (Ill.) Northside.

NEW CHURCHES ORGANIZED

ALABAMA, Panama City (Fla.) Parkway. Carl D. Smith, pastor. Ree-ford L. Chaney, district superintendent.

Marjorie Metcalf, Mrs. Donna Neeley, and Mrs. Dorothy Duncan; and two sisters.

MRS. ETHEL EYSAMAN, 81, died Nov. 23 in Syracuse, N.Y. Funeral services were conducted by Rev. J. T. Gasset and Rev. Earl Darden. Four nieces survive.

REV. ADOLPHUS D. ASHBY, 89, died Sept. 6 in Blanchard, La. Funeral services were conducted by Revs. A. H. Hoffpauir, C. E. McCall, and M. H. Godwin. He had been an ordained elder for 58 years. Surviving are his wife, Mattie, eight sons, four daughters, 43 grandchildren, 76 great-grandchildren, and three great-great-grandchildren.

REV. EDWIN E. DAVIS, 68, died Oct. 23 in Benton Ark. Funeral services were conducted by Rev. Dallas Hudspeth and Rev. Thomas Hermon. He is survived by his wife, Lucille; and a daughter, Mrs. Juanita Quintero.

REV. W. RUSSELL ROBINSON, 65, died Nov. 1 in Regina, Saskatchewan, Canada. Funeral services were conducted by Revs. W. Grunau, G. Tink, R. Gillespie, and R. Quantz. He had served 30 years as elder in the church. He is survived by his wife, Frances; a daughter, Ruth; one son, Paul; a brother; and a sister.

BIRTHS

—to Buddy and Dawn (Titus) Lang, Chesapeake, Ohio, a boy, Keven Duane, Nov. 25.

—to Jerry and Linda (Wills) Salladin, Maywood, Calif., a boy, Donald Bradley, Oct. 28.

—to Tom and Peggy (Gaskill) Coats, Portland, Ind., a boy, Matthew Ryan, Nov. 15.

ANNOUNCEMENTS

The information in the December 2 issue stating that Rev. L. E. Humrich had moved to Roanoke (Va.) Garden City was incorrect. Mr. Humrich remains at Roanoke (Va.) First Church.

The Joe Lightner Evangelistic Association is now available for weekend meetings. A full program can be carried. Contact them at Route 11, Springfield, Mo. 65803.

Used musical instruments of all kinds are needed in at least two of our small overseas colleges.

European Nazarene Bible College would like to receive good used instruments and also are in need of a language-learning laboratory. They have 10 nationalities in their student body and all classes are taught in English. This means that a great deal of work must be done with a large percentage of the students in learning English.

British Isles Nazarene Bible College reports in their college newspaper on November, 1970, that two students are urgently in need of brass band instruments, trumpet, horn, baritone, euphonium. Any musical instruments will be welcome at British Isles Nazarene Bible College.

Those interested could contact the colleges direct: Rev. Bill Prince, European Bible College, Postfach 109, 8201 Schaffhausen, Switzerland; Rev. Jack Ford, British Isles Nazarene Bible College, Dene Road, Didsbury, Manchester, England.

EVANGELISTS' OPEN DATES

James S. Fitch, 460 Elysian Fields Rd., Nashville, Tenn. 37211, has open dates in March and April.

Clifton Thomas, Box 47, St. Petersburg, Pa. 16054, has some open dates for the spring and fall, 1971.

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NEWS OF RELIGION

You Should Know About . . .

"FOOD SHOWERS" REWARD DOROTHY C. HASKIN. A veteran writer-turned-missions-director has gathered food for hungry people overseas at three food showers in churches of Southern California.

Dried foods lightly wrapped for shipment abroad have been collected by Dorothy C. Haskin for dispatching through her new organization, "The Friendship Ministry."

The food is wrapped in bundles worth \$5.00, so recipients won't have to pay duty, the energetic Mrs. Haskin says. Half the people in India do not get enough protein and two-thirds of the women there are anemic, she says.

The writer, who served with World Vision International for 11 years; who has written, ghost-written, or edited 71 books; and who is heard on 11 radio stations coast to coast, has personally met all the people in the five countries who now receive her aid. □

POSTAL CRACKDOWN ON OBSCENE ADS WILL BECOME EFFECTIVE FEBRUARY 1. The Post Office Department has announced new regulations to aid anyone who does not want obscene materials mailed to him or his children.

After February 1, according to the new procedures, a person may fill out a form giving his name and address and indicating his desire not to receive sexually-oriented materials.

The Post Office will print a list each month of those filling out the forms, and mailers of obscene materials must buy the list and remove all the names from their lists. The cost to mailers has not yet been determined.

Under a provision of the Postal Reorganization Act of 1970, mailers of sexually-oriented ads must determine for themselves whether they are subject for the act. □

GRAHAM URGES WOMEN, "STICK TO GOD-GIVEN ROLES." Militant feminists of the day were told by Evangelist Billy Graham that they should stick to their God-given roles as wives, mothers, and homemakers.

Dr. Graham made the remarks in an article for the *Ladies' Home Journal*. He said the women's movement for liberation was "an echo of our overall philosophy of permissiveness.

"The Bible teaches that women have a role, that it is a noble role, a God-given role, and they will be happiest, most creative, when they assume and accept that role," Author Graham said in the copyrighted article.

He added: "Eve's biological role was to bear children, her romantic role was to love her husband, her vocational role was to be second in command."

The evangelist said he had talked with hundreds of American women and was convinced "that the overwhelming majority want to remain feminine and to be what they were meant to be.

"There is a freedom of the spirit which is vastly more than liberation. It allows a woman to choose how she arranges her commitments. But it urges her to keep those commitments. Wife, mother, homemaker, this is the appointed destiny of real womanhood," he said. □

"POSITIVE ASPECT" STRESSED IN MRS. NIXON'S THANKSGIVING MESSAGE TO NATION. In her own message to the nation at Thanksgiving, First Lady Pat Nixon recalled that the Pilgrim forefathers "experienced their own times of hardship, yet were able to find hope amidst their fears, the expression of which we see in the first feast of thanksgiving."

Mrs. Nixon said, "Thanksgiving offers to all the opportunity to reflect upon the positive aspects of our lives."

Mr. and Mrs. Nixon shared a turkey dinner at the White House, November 26, with more than 100 service men and women from three Washington military hospitals. □

Music to make the heart sing!



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complete piano accompaniment

Don Scovill skillfully arranges seven glorious hymns in three parts for B-flat instruments. Numbers include "Like a River Glorious," "A Shelter in the Time of Storm," "O, Master, Let Me Walk with Thee," "Angels from the Realms of Glory."

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VOICE OF TRUMPETS

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Superb 3-part arrangements by David E. Williams give these five favorite gospel songs fresh inspiration and interpretation: "And Can It Be?" "On the Cross of Calvary," "We Have an Anchor," "Let Thy Mantle Fall on Me," "I Want to Be like Jesus."

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DEVOTIONAL TRUMPET TRIOS

Book 2

Five great songs—arranged in the same scintillating style as Book 1: "All That Thrills My Soul," "Heavenly Father, King Eternal," "I Know a Name," "His Eye Is on the Sparrow," "Just a Closer Walk with Thee."

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The Answer Corner

Conducted by W. T. Purkiser, *Editor*

The Scripture says that Jesus was tempted in all ways as we are. My question is, Did He have a desire for things of this world? How about sexually?

There would be no reason to except any legitimate human instinct or desire from the statement of Hebrews 4:15, "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin."

The last phrase has two possible meanings. In the Greek it is *choris hamartias*, literally, "apart from sin." It may mean both "without committing sin" and "without what is inherently sinful."

That is, an unsanctified person has some desires for and tendencies toward that which is inherently evil. Jesus did not have desires and tendencies of this kind.

However, temptation relates also to desires that are legitimate and normal expressions of the human nature which Christ took upon him

(Hebrews 2:16). These, our Lord experienced to the full.

Two other points about the temptations of Jesus.

First, the temptations described in Matthew 4:1-11 and Luke 4:1-13 were the climaxing temptations of a whole series (Mark 1:13; Luke 4:2). Nor were they the end of our Lord's temptations (Luke 4:13; 22:28; John 14:30).

Second, as many since B. F. Westcott have indicated, since all other human beings have yielded to temptation (Romans 3:23), only Jesus felt its full power. "Sympathy with the sinner in his trial does not depend on the experience of sin but on the experience of the strength of the temptation to sin which only the sinless can know in its full intensity. He who falls yields before the last strain."

One of our girls on the quiz team memorized the "begats" in Matthew 1 from Abraham to Jesus. She could only find 41 generations broken down as follows: 14 from Abraham to David, 14 from Solomon to Jechonias, and only 13 from Salathiel to Jesus. Matthew 1:17 says there were 14 generations in each period. Please explain this.

Your young friend is a very sharp observer. I'm not sure I have a ready explanation.

For some reason, Jechonias is apparently counted twice—perhaps because of the intervention of the Babylonian exile. Also, from the way Jeconiah is mentioned in I Chronicles 3:17 (Assir, the captive), it is possible that there were two men—father and son—by the same name.

Another possibility is that a scribe mistook Jehoiakim for Jechonias in Matthew 1:11. Otherwise, Jehoiakim is omitted entirely.

However, remember that this is a stylized genealogy. In at least one

instance, between Joram and Ozias (Uzziah) there were three generations omitted (Ahaziah, Joash, and Amaziah), as you will see if you refer to the list of the kings of Judah in the Old Testament.

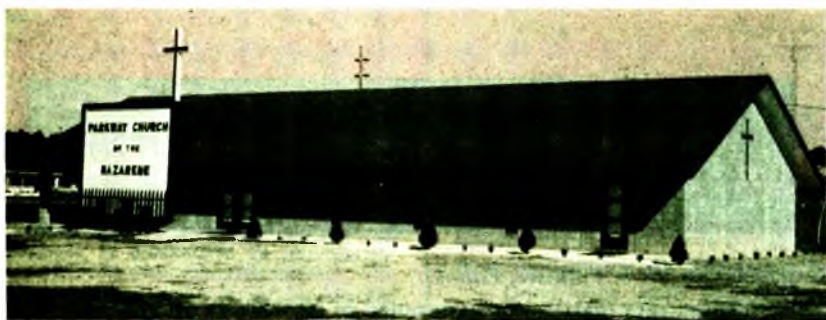
Since the Bible gives no information about the persons from Abiud to Jacob (Matthew 1:13-15), it is possible there may have been other names omitted in this period.

You understand, I'm sure, that what was important was tracing the line of descent back to David and to Abraham. It was not necessary to list each person in the line in order to do this.

NOTE: Longtime readers of "The Answer Corner" are familiar with the policy that no anonymous or unsigned questions are answered. Since names are never used in "The Answer Corner," whatever would keep a person from signing his name would be a very good reason why the question should not be taken seriously.

Recently, a question came anonymously the second time with the underlined words, (*Please answer this time.*) The answer to *both* the question itself and the request that it be printed under such circumstances is, "No."—W. T. PURKISER, *editor*.

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SEVENTEEN charter members joined the new Panama City (Fla.) Parkway Church on the Alabama District, November 22, 1970. The church was sponsored jointly by the district and the Panama City First Church. Rev. Carl D. Smith was appointed first pastor.

ization of Slovak, Ukrainian, Hungarian, Polish, Slovene, and Italian villagers.

Dr. Smith is the writer of *Called unto Holiness*, history of the Church of the Nazarene. He has written numerous articles on the history of religion, education, and immigration in the United States. □



Mr. Grover Gould

COLLECTING BOTTLES was the method Mr. Grover Gould, 83, used to raise money for his Thanksgiving offering. His method was to pick up empty bottles along the road, wash them, and return them to the store.

Store owners got curious and their inquiry about his project provided Mr. Gould a chance to witness.

He had pledged \$50.00. When the total was counted, he had raised \$68.00 for his special offering. He started his project on September 20.

Already he is collecting bottles toward his Easter offering. His project plan not only makes it possible for him to make offering contributions, but also to contribute to a cleaner community.

Mr. Gould is the grandfather of Miss Brenda Gould, a missionary appointee. He is from the Columbus (Ohio) Frank Road Church. □

POMEROY, WASH., CHURCH reached a record-breaking Thanksgiving offering of \$3,263.70. The total represents over three and one-half times the amount received in the Thanksgiving offering a year ago.

The membership of Pomeroy church is 83. Rev. Robert Viser is pastor. □

OF PEOPLE AND PLACES

DR. R. T. WILLIAMS, after serving two and one-half years on the faculty of the Federal Executive Institute, the staff school for senior federal government executives in Charlottesville, Va., will be moving to the University of Denver to be the dean of the Institute of Court Management.

The new Chief Justice Burger was instrumental in the development of the Institute sponsored by the American Bar Association and financed by the Ford Foundation and federal funds for the express purpose of improving the administrative performance of our courts.

Mrs. Williams will also be serving on the faculty and their assignment will be to design and develop a six-month residential program for present and potential court administrators. □

DR. TIMOTHY L. SMITH has recently been engaged in a cooperative research project in central and eastern Europe dealing with the role of religion and education in the urban-

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Spencer, S.D., church



Tuscaloosa (Ala.) Southside Church

In the December 2 "Herald" there was an unfortunate error in which pictures of two churches were reversed when the issue went to press. The churches are identified above. Information in each write-up is correct when coinciding with the right picture.



Sambal, student pastor, is shown receiving the new bell from Missionary Daryl A. Schendel.

A BELL FOR SALEMP, NEW GUINEA, CHURCH was dedicated recently. The church is located among a very primitive people just emerging from the Stone Age. Offerings taken over a period of eight months totalled \$20.00, though the bell cost \$210.

Charleston (W. Va.) First Church raised an offering to cover the remaining cost. The bell will ring out each Sunday through the Kairongk Valley to call everyone to worship. □

RETIRING FROM THE MARINE CORPS after 30 years of service, Mr. John A. Frantz felt a strong burden on his heart to return to Okinawa. He rededicated his life to God and made the decision to return and work in the Overseas Christian Servicemen's Center.

The center provides a program of fellowship, fun, and concern as a ministry to servicemen. Mr. Frantz testified that he has seen lost men find peace and joy after coming in contact with Christians at the Center.

He said that in his visits to the Center he had opportunity to witness many times while cooking, assisting, or just relaxing. He has returned to give full time to the work.

Rev. Carroll Tarkington is the director of the Servicemen's Center and Mr. Frantz is assistant director. Mrs. Tarkington and Mrs. Frantz assist each other in preparing dinners and planning fellowships.

The Frantz family are members of the Kailua, Hawaii, church. □

DEDICATION SERVICES for the London, Ontario, (Canada) First Church were conducted November 29. A check for \$500 was presented to Rev. Robert Coghill, pastor, for his untiring labor during the months of renovation and rebuilding.

A capacity crowd heard General Superintendent Orville W. Jenkins deliver the dedicatory message. The prayer of dedication was offered by District Superintendent Bruce T. Taylor, Canada Central District.

Greetings from the city were extended by Alderman Julius Roman and from the ministerium by Rev. M. Vincent. Special music was provided by Mrs. Frieda Rye of Newmarket and local talent.

Among the visiting guests were former pastors—David Morrison and Maurice Westmacott. Telegrams and letters of good wishes were received from friends of the church. □

PARSONS (W. VA.) FIRST CHURCH reports a special Thanksgiving season. The Sunday school emphasis for November 22 was "Family Day." Every complete family present received a pumpkin pie baked by the wife of the superintendent.

The Sunday school, led by Superintendent Ernest W. Carr, averaged 96 last year. Through October and November it averaged 123.

The Thanksgiving community service was held in the Parsons church. Among the distinguished guests was a former state senator (now serving as state F.H.A. administrator), the county court clerk, the circuit court clerk, the local postmaster, and the chairman of the county board of education. Some of these people are known to share their witness of Christ daily with those who come into their offices.

The pastor, Paul E. Hess, was assigned to lead the music for a city-wide revival, November 30—December 6. □

THANKSGIVING OFFERING THANK-YOU-GRAM

At 20 business days (midpoint in the counting time) after Thanksgiving offering, our faithful churches have remitted nearly \$1.5 million. Thank you, pastors and people everywhere!

We are still hopeful that other churches will push the total past the \$2,600,000 goal by the mid-January counting deadline.

B. EDGAR JOHNSON, *Secretary
General Stewardship Committee*

CANADIANS ACCEPT CHALLENGE

Nazarenes in Windsor, Ontario, Canada, accepted the challenge of starting a home mission church in their community as a long-range goal. The need was placed upon the hearts of the people at a recent NWMS banquet where the home mission film "They Do Not Wait" was presented.



Jerome R. Waldie, U.S. Congressman from the Fourteenth District, is pictured presenting a flag to Pastor James S. Shaw (right) of Concord, Calif. The presentation was made during the dedication ceremony of the new flagpole at the church. The flag is one that had previously flown over the White House. A marine color guard took part in the ceremony, and a group from the Mt. Diablo high school band also participated.

In an effort to immediately open three new housing developments for the church, the 60 persons present raised \$1,182 to purchase a bus.

Twenty-five dollars was also given for the new church in Sarnia, Ontario.

Rev. W. Robert Brooks is the pastor of the Windsor church. □

PASTOR'S WIFE DIES

MRS. J. R. SMITH, 48, wife of the pastor of the Parsons, Kans., church died December 16. She had been ill with cancer. Recently she had shown signs of improvement and strengthening. Evidently her heart gave out and she passed away quite suddenly.

Mr. Smith was the former district NYPS president of the Joplin District.

Mrs. Smith is survived by her husband, Rev. J. R. Smith, and a daughter Janet, who is a freshman at Mid-America Nazarene College.

Funeral services were conducted Friday, December 18, at the Parsons church. Rev. James Hester officiated and was assisted by Rev. Glen Jones and Rev. Claude Pittenger. □

Nine-tenths of the difficulty is overcome when our hearts are ready to do the Lord's will, whatever it may be. The difficulty arises when we ask God to reveal His will before we are ready to do it unreservedly.—George Mueller.

We are debtors to every man to give him the gospel in the same measure as we have received it.

—PHINEAS F. BRESEE

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“By All Means...”

THE MAN IN ROOM 39

“O LORD, help the man in Room 39. You know all about him. If he doesn’t know You and the joy of sins forgiven, keep him alive until morning or until he can find You.” This was my prayer as I walked the halls of Hess Memorial Hospital, Mauston, Wis., checking patients that long winter night.

He looked so ill, a thin man in his early fifties. The head of the bed was rolled high, so he was in a sitting position, the oxygen running continuously through a nasal catheter. Still he was having difficulty breathing. Each breath was a gasp as if it might be the last. He was cold and clammy to the touch, and did not respond to my presence or verbal stimuli.

Morning finally came, and as I made my way down the hall doing my morning chores, I came to Room 39 with the same concern and prayer I had carried through the night. As I entered, the man was awake and more alert than I expected. So I proceeded to give him his early morning care.

Then he said to me, “I thought I was going to die last night.”

I moved closer to the bed and replied, “I thought you might, too, and I prayed for you.”

He looked at me with wide eyes that were pleading and answered, “My wife prays, but I’ve never prayed.”

I answered, “Would you like someone to

pray with you? My husband is a minister and he would be happy to come.” At this he seemed overjoyed and asked that he please come.

As I left the room I was still concerned, for I knew I wouldn’t see my husband until four o’clock that afternoon. This man could be in eternity by then. So I turned around and went back to his room, explaining that my husband couldn’t come until late that day and asking if he would like me to pray with him. To this he consented rather eagerly.

The Lord helped as we prayed for this soul so near eternity, and he prayed too by verbal expression of, “Oh, yes,” and, “Do, Lord,” as he was so weak and short of breath.

That evening my husband visited him and prayed him through to victory. He gained strength and was able to go home and we visited him many times. It was a joy to hear him and his wife pray during the four years that I believe God added to his life.

He and his wife joined our Mauston Church of the Nazarene and attended as often as they were able.

This was one of my first experiences of helping a soul find the Lord, but it taught me to be open to the Spirit and to let the Lord lead me by placing the concern and burden on my heart for the ones He wants me to help.

MILA E. WILSON
Union City, Ind.

SAVE SOME”

1Cor 9:22

